

The Cause plainly shew'd
OF THE

Persecution

Which is now upon the Innocent people
CALLED

QUAKERS;

And here is also

A true DECLARATION
OF THEIR

Just and honest intentions; and
in this all moderate people
may see the ground of their
SUFFERINGS.

By WILLIAM SMITH.

LONDON.

Printed for Robert Wilson, at the Black-spread-
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The 3rd of January 1841

ON THE

PERSECUTION

Which now upon the instant day

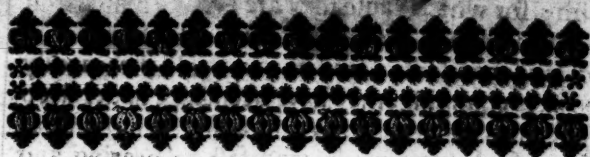
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BY WILLIAM SMITH

LONDON

Printed by W. Smith, at the
Pole and Windmill in St. Martin's Lane, 1841.



The Cause plainly shewed
OF THE
PERSECUTION
Which is now upon the innocent people,
CALLED
Quakers, &c.

THe sure foundation is *Jesum Christ*;
the Lamb of God, in whom there
is no *variableness*; but is to day as
yesterday, and the same for ever;
in him is all goodness, mercy
and peace; and in the vertue
of his life and holiness is fruit brought forth,
and it is like him, and doth not differ from him;
and this is his own work in the hearts of all the
children of obedience, whom he hath gathered to
be followers of him, and to keep his command-
ments; and he is become their leader, and their sal-

A 2

salvation is in him, and their testimony is unto him; for which cause they are evil intreated and persecuted, and their bodies and estates exposed to danger and loss, and through all the earthly powers changing, they have been kept under deep sufferings and sore persecution, and yet their patience hath been made manifest in bearing and enduring; and they can truly say they beare no evil will to any who have caused their sufferings, neither is it in their hearts to seek any revenge upon them, but cheerfully commit their cause unto him that judgeth righteously; and these things doe not arise against the form or shape of our persons; for they be now in appearance the same, as when we had much love professed, from such as now are great enemies unto us; And whilst we were one with them, and did abide amongst them, and could have run with them in excess and vanity, we were not then reproached, nor reviled, nor persecuted and imprisoned, but seemingly much beloved: But the Lord God having redeemed us from amongst them, through the power of his living word, which in his love hath entered within our hearts, and hath shaken the foundation of the earth, and caused the mountains to fall, and also hath purged our consciences from those lusts which once we lived in, and hath crucified the flesh, and destroyed the body of sin, and the life which we had in those things he hath taken away; and the Lamb he hath raised, from whom the life of righteousness is brought forth, and hath translated us into his

his likeness, and stamp his Image upon us, which the world doth not know; therefore are we hated, and from this ground ariseth all the persecution which is this day upon us, and all the enmity and evil that is against us, and is uttered concerning us; and if any bears but the name of a Quaker, then the cry is to *hang them*, and *banish them*, and *famish them*, with much more, which is from the very cruelty of peoples hearts uttered concerning us, without enquiry whether any evil be committed by us, or any thing done worthy of such things as they utter forth concerning us: and this is for all people to consider coolly, & to weigh it in the balance of moderation and patience, and search truly into the ground; and if we do commit evil, or do wrong to the person of any man, or disturb the nations peace, then let such punishment fall upon us, as in such case is provided for such offences; but if no such thing can be justly charged upon us, or proved against us, then let people stay their hands from violence, and their hearts from purposing cruelty, and stop their mouths, and do not utter words so rashly; and let the King, Parliament, Councils, Judges, Justices, Officers and Souldiers, all know, and also be overcome to believe, and be perswaded in their own consciences that we are an innocent people, and seek the well-being & peace of all men: And if this will not be received, nor cannot be believed, yet know, that we do believe, and also are fully perswaded in our own consciences, that our purposes and intentions are just and honest towards

wards all men, and to live quietly, peaceably and godly in this present evil world; and that we neither seek to destroy or ruine the lives or estates of any persons or people upon the earth; neither do we conspire, plot, or contrive any such thing; for we know that all plots and conspiracies, insurrections and rebellions, do arise from that spirit that lusteth to envy, and not from Christ Jesus the Lamb of God; and it is an evident testimony, that where such things are practised, they spring from that wicked one, and are nourished from the cruelty that is lodged in his enmity, out of which comes all murders, plots and conspiracies, rebellions and persecution; and the Scripture-testimony is clear against all such practises, and the holy men of God they never walked in them, they never plotted or contrived, nor ever persecuted any people; nor Christ Jesus, the Prince of peace, he never was of that mind, as to destroy mens lives, but to save them; and ought not the same minde to be in people as was in Christ Jesus, who laid down his life for his enemies; he did not seek to destroy them, or persecute them, though they were his enemies: now such are far off from his mind, that seek to destroy and persecute such as are not enemies, but truly friends and lovers of the whole Creation: now this is not his mind, nor doth not arise from him, but is brought forth from a contrary spirit, that was alwayes against him: And where doth the Scripture declare, that Christ Jesus the Prince of peace did ever persecute, or command persecuti-

on; or where did he require an oath, or allow of an oath, but plainly hath forbidden all oaths, and given forth a positive command not to *swear at all*, but to keep to *yea* and *noy*, for what was more *was evil*; (mark this) what was more then *yea* or *nay* was *evil*. And here was no definition or distinction of Oaths, for one to be *lawfull*, and another *unlawfull*, but plainly forbids them *all*, and bids them keep to their *yea* and *nay*: And we can truly say before the Lord, that we do not deny swearing upon any other account, but in obedience to his commands; and it is neither *disaffection* nor *disloyalty* to the *King* nor his *Government*, but to manifest our love to the King of *Eternall Glory*; in keeping his commandments; and though this be the great cause, at present, of our suffering and persecution, and from which so much wrath and fury is now against us; yet are our consciences void of offence, and in that we have peace, and we know our salvation and deliverance is in the hand of the Lord our God; and we know that persecutors have been alwayes ignorant of the things of God; for had they known him, they would not have crucified him; and if the truth of God was known, as it is this day, in which the *Yea* stands, and is performed, innocent people would be freed from all this persecution which is upon them, and be in their honest callings, and with their families, over which God hath set them. And all this persecution for not swearing, is come up since the Apostles dayes; there was no such things imposed upon them, to
bind

bind them in *Allegiance* to any King or Kings in those dayes, and it was many years after that *Statutes* were made for imposing an *Oath of Allegiance*, and for refusing, to imprison the body and seize upon goods; this is not agreeable with any practise in the Scripture, but is come up in the dark night of Apostacy, since the power of God was lost, and the spirit of truth ravened from. And in that day when *Lawes* and such *Statutes* were made for the imposing of an oath to binde to allegiance, there might be such a people as were manifestly against the King or Government, & might be deceitfull in their promises, and no trust to be reposed in them, though they might make fair promises; such a people there might be in that day, and such a people there may be in this day: but number not the *innocent* amongst the *transgressors*; for the Lord God of power hath made manifest his living truth in our hearts, and hath gathered us in it, to shew forth his praise, and in the power of truth is deceit purged out, and our words and promises in the truth of God are sure and faithfull, and our *yea* is *yea*, and we are come to that which leads us into all truth, and was before *Lawes* and *Statutes* were, or any Kings reigne in *England*, whose *Statutes* are now in force for imposing *Oaths*.

And for our *Allegiance* to the King, we have made it manifest above many others; for unto him have we declared the counsel of the Lord, and also faithfully warned and exhorted him to obey the Lords counsel, that his Rule and Government

Government might stand in the power of God, unto which we are truly alleged and willingly subject; and we have not at any time appeared against the King or his Government, nor plotted or conspired any evil against his person or power; but have paid our tribute in all lawfull things, as subjects to him: and this is a more evident testimony of our allegiance to the King, then persecution and cruelty, wrath and fury; and all this swearing and imprisoning for refusing Oaths arises from the wicked one, that hath seated himself in peoples hearts, and hath the dominion over them, and brings forth his cruelty through them; and so people having lost the power of God, that keeps faithfull in the *yes* and *noy* without an oath, they impose oaths upon one another, and swear one unto another, but do not perform their oaths faithfullly; then what is your oath worth, if there be not faithfulness to perform it? and this is not without a witness in every conscience, this day, how many severall impositions have been invented, to engage and bind to every severall Government, as it hath risen, and how have they falsified their *Covenants* and *Engagements*? and it will be so though people be sworn again and again, until they come to the power of God, that teacheth to deny swearing, and to perform every promise faithfullly without swearing; and who are not come to the power of God, that keeps faithfull in *yes* and *noy*, they are not faithfull to their oath; so that it is not an oath that makes any faithfull to the thing they are sworn unto, but the power

of God that forbids swearing, and keeps faithfull to what is promised in the *yea*, and to what is testified against in the *noy*. And here stands true *loyalty* and faithfull obedience, both to God and man: The *loye* is truly manifested unto God in keeping his *Commandments*, and the *Alligiance* faithfullly performed to the King, in living *peaceably* and *quietly* under his Government, without any *Insurrection* or *Rebellion*; and it hath been so found amongst us without any deceit or guile, whilest others who have sworn have not been found faithfull to their oath; therefore take our *yea*, and try us in it, seeing it is onely for conscience sake that we cannot swear; and if we be not found faithfull in our *yea*, then we shall fall into your hands as evil doers, and bear our punishment; but untill you have proved us and found us transgressors, do not so cruelly intreat us and persecute us, for it will draw down judgement, and not mercy; and hitherto we cannot be charged with the breach of our *yea*, since we have been gathered into Gods truth: therefore have we peace in our sufferings, because we stand clear before the Lord, and have no guilt upon our consciences, as to the cause we suffer for this day. And were it not much better that people would come to the power of God, that forbids swearing, and keeps faithfull in the *yea*, then to be strangers to the power of God, and run into transgression, and falsifie their *Oaths*? And this is the ground of *distrust* and *unbelief* one of another, because people are not come to the power of God, then they dare not trust

(19)
trust one another upon their *yea*, but impose *oaths*
one upon another, which never makes any people
faithfull. The Saints *yea* was, *yea*, and they were
trusted upon their *yea*, and believed one another
upon their *yea*; and the Kings in those dayes did
not impose any *oaths* upon them, for the spirit
of truth led them into all truth; and what they
promised in their *yea*, the spirit of truth led them
faithfully to perform it. And so were they tru-
sted and believed upon their *yea*, without any
imposition of an *oath* to bind them beyond it;
And all the distrust one of another, & the unbelief
one of another, as to what is promised in the *yea*,
it is come up since the dayes of the Apostles, that
the true spirit hath been lost, and the false spirit
hath got a seat in people, and rules in his domi-
nion, and leads their mindes into deceit, that their
yea is not performed; then doth the false spirit be-
get in them an imagination to impose an *oath* up-
on people to make them faithfull, and so hath all
this swearing come up in the dark night of Apo-
stacie, and all distrust and unbelief one of another
is got up since the power of God was lost, and so
nothing will be taken for truth, but what is
sworn unto; and this is a manifest token of the
spirit of error, which works in the minds of peo-
ple, and drawes them from obedience to the do-
ctrine of Christ and the Apostles, and then la-
bours to draw others into transgression with
them.

And it is said by many who are amongst the
oaths, *We swear, and you must swear, and the nations*

law is so to do, and you must obey or suffer; and the Scripture declares of swearing, and they did bind their promises solemnly with an oath, and an oath for confirmation is an end of all strife; and Abraham swore, and many others that were holy men of God, they swore; and it was not counted unto them for transgression.

Now what they might do in the dread and fear of the Lord God, in promising solemnly some words in their own freedome, as a sure confirmation of their true intentions to perform their promise, it doth not make the lawfulness of an Oath imposed: And this they did do, and might do without transgression: but what is this to the proof of an Oath formed, and people to lay their hands upon the Bible, and then to have these formed words read unto them, and to say, *You shall swear unto such things, and then pronounce, So help you God,* and then to kiss the Book? Is there any Scripture that makes mention of *Abraham*, or any of the holy men of God, taking such an Oath? or was ever such an Oath imposed upon them? And Christ Jesus is come, who hath put an end to the strife, and to the Oaths that stood in the strife, and he now creates Peace, and leads into Peace, where there is neither striving nor swearing. And we can truly pronounce our Allegiance to *CHARLES the Second, now King of England*, and can truly promise subjection to all his just and lawfull Commands, and not to contrive or conspire, or any way to rebell against His Person or Power, but to be assisting in all lawfull things that may be for the preservation thereof; And we do renounce the

the *P O P E* and all *Popish* *Princes*, with all
Idolatrous *Superstitions*; and we do not, nor shall
not hold any *Correspondencies* or *Intelligences* with
the *P O P E*; or any that do belong unto him, as to
the owning of his *Supremacy*. And this we can
freely promise in the presence of the Lord, who is
the searcher of all hearts, and knowes that we lye
not; and we can *seal* it with our *Tea*, and *signe* it
with our *Hands*; and the contrary with our *Nay*,
and *signe* it with our *Hands*.

And this *Innocent Testimony* of our *Allegiance* and
Subjection to the *King* and all his *lawfull Commands*,
I that am now a sufferer in *Worcester County-gaol*,
because I dare not swear and run into condemna-
tion, am made free in the Lord to declare it unto
all people, in behalf of my own innocency, and
also my faithfull brethren, who are this day suffer-
ers with me for the testimony of a good consci-
ence; and if it be so that we cannot be trusted, and
be believed in our *Tea*, and subscription unto this
or some other just testimony; we are also free to
declare, that we cannot swear for conscience sake,
and for no other cause or matter whatsoever; and
we are freely given up into the hand of the Lord
our God; and what may be permitted to fall up-
on us, either in body or substance, we wait upon
the Lord for strength to bear it patiently, and
to rest in it peaceable, untill he arise our inno-
cent cause to plead, who now are in Sufferings
for keeping his Commandments, and no other
thing that any have against us: And if people
did but know the Peace and Joy which in the
Lord

we have, they would surely rather chuse to suffer with us in the same cause, then in any wise to oppress us and persecute us in our bodies: For in the day determined all shall receive a recompence.

From the County-Gaol in Worcester,
the 23. day of the 11. month
1660.

W. S.

THE END.

